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# THEME OF THE DAY

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My Dream Australian Academy Daily Assembly learning activities



## AR RAHEEM (The Merciful)

ar-Raheem Meaning: He who acts with extreme kindness

The name Ar-Raheem (in Arabic: الرَّحِيمُ) comes from the same root as Ar-Rahman which refers to Allah's attribute of being Merciful. Although similarly related the meanings are different. Ar-Rahman can be understood to refer to Allah as the origination/source of all mercy, whereas Ar-Raheem refers to its sustaining/infiniteness. Some view the name of Ar-Raheem as being merciful to His creation deserving of mercy (primarily the mercy reserved for the believers).

### **Hadith which illustrates Allah's mercy:**

Allah's mercy is vast, we can not begin to fathom the many ways in which He's shown us mercy. As we mentioned in the name Ar-Rahman, The Prophet ﷺ said to us, "Do you think this woman could throw her child in the fire?" We said, "No, not if she is able to stop it." The Prophet said, "Allah is more merciful to His servants than a mother is to her child."<sup>[1]</sup>

On the authority of Ibn Abbas (may Allah be pleased with him), from the Messenger of Allah (ﷺ): "Verily Allah has written down the good deeds and the evil deeds, and then explained it: "Whosoever intended to perform a good deed, but did not do it, then Allah writes it down as a completed good deed. And if he intended to perform it and then did perform it, then Allah writes it down as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed."<sup>[2]</sup>



## AL MALIK

(The King) al-Malik Meaning: The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from imperfection

Allah is Al-Malik (in arabic: **الْمَلِكُ**), the literal meaning in Arabic is "The King." He is the one who reigns dominion over the heavens and the earth and everything that resides within them. There is nothing above Him, and He is alone.

### Reflection:

Our belief and understanding that Allah **سُبْحَنَهُ وَتَعَالَى** is Al-Malik (The King) enables us to realize all matters we seek belong with Him. We see how this name encompasses an aura of grandness and majesty. He has complete knowledge, power, and rule over all His creation. So if we seek refuge, we should confide in Allah **سُبْحَنَهُ وَتَعَالَى** because only He can help provide relief. If we seek the bounty, we should ask from the King of kings because He is the only true provider with no limits.

This belief also frees us from the shackles of dependence on wealthy leaders that may cause us to compromise our morals and integrity so that we may be in their favor. People will continually try to use fame, money, and power to control and influence our behavior for their benefit. But for the person who knows Allah **سُبْحَنَهُ وَتَعَالَى** as Al-Malik, they can break hold from the power others may hold over us. They see the illusion and don't fall for their tricks.

A person who has Allah **سُبْحَنَهُ وَتَعَالَى** only needs Allah; they are free from worldly desires and can find happiness within. They can then focus on how to fulfill their duties and obligations as Muslims so that they may live like a King in the akhirah.



**Al-Muhaymin** (The Guardian) The Preserver of Safety & Overseeing Protector.

Allah is Al Muhaymin (الْمُهَيِّمُ), meaning the one who ensures well being and protection over His creation. He is also the ever watchful. Nothing that can be hidden from Him, He is the knower of all the secrets we conceal.

**Reflection:**

How do we benefit from knowing that Allah سُبْحَانَهُ وَتَعَالَى is Al-Muhaymin? Just as Allah سُبْحَانَهُ وَتَعَالَى is the overseer of all His creation, we need to be watchful over ourselves. Many people do not know themselves - they think they are their thoughts. We can let horrible or negative thoughts come to mind, but we don't have to identify with them. We can let it come and pass, just like how a river flows.

Similarly, identification can be destructive, leading to either a miserable state or causing one to become arrogant or selfish. Instead, it is better to try and be indifferent. Take time to observe and watch your thoughts come and go. Ask where and why they may have arisen. Analyze their depths, and you may uncover secrets about yourself hiding in your psyche. Imam Ghazali recognizes this watching as a crucial step in reforming oneself, allowing one to become a guardian over his or her heart. Only selectively choosing thoughts that are constructive and letting everything else go.

Another way in which one can try to characterize themselves by this name is to be observant of those around you. People in passing will reveal certain pains and troubles. If you are watchful, you can exhibit a Prophetic tradition of the Prophet Muhammad ﷺ which was to care for the needs of those around him. In this sense, you are a guardian, being watchful and showing care and compassion to those around you.

# الْقُدُّوسُ

AL-QUDDUS (The Most Sacred / The Most Holy)

al-Quddus Meaning: The one who is clear of any imperfection, weakness, or shortcoming.

Allah سُبْحَنَهُ وَتَعَالَى is Al-Quddus (in Arabic: الْقُدُّوسُ), meaning the most pure or the most holy. He is so far removed from any imperfection and does not suffer from any shortcomings. The mere mention of being free from defects borders on insult as it implies the possibility of imperfection. He transcends all that we perceive as perfection, and all sublime attributes belong to Him.

## Reflection:

We can benefit from knowing Allah سُبْحَنَهُ وَتَعَالَى is Al-Quddus by trying to be pure and sanctified. We need to cleanse ourselves where Allah سُبْحَنَهُ وَتَعَالَى looks, which is in our hearts and our actions. This is a lifelong journey of freeing ourselves from desires and avoiding anger, lust, and addictions to food or clothing. Instead, be engaged in tawbah, i.e., seek Allah's forgiveness, for He can cleanse you of any mistakes or wrongdoings. He can guide the one who is lost. As we'll explore in later sections, the name Al-Afuww, the effacer of sins - He pardons any sin and leaves no trace of any fault. Remember, Allah سُبْحَنَهُ وَتَعَالَى is Al-Quddus, the pure and the Holy, and He created you. There's a purpose and wisdom for your existence. We may not understand it or seem lost at times. But when we turn back to Allah سُبْحَنَهُ وَتَعَالَى we become reoriented and start to feel whole.



### **Theme of the Day: Ar-Rahmaan (The Beneficent)**

He who wills goodness and mercy for all His creatures. Allah is the One who blesses all His creation with prosperity and is devoid of disparity. He is most merciful, kind, and loving towards all creation. His Rahma is all-inclusive and embraces everyone.

### **Reflection**

Belief in Allah's mercy is beneficial to a believer as it encourages individuals to reflect on their own ability to be merciful. As narrated by Jarir bin `Abdullah, Allah's Messenger (ﷺ) said: "Allah will not be merciful to those who are not merciful to mankind."

This belief inspires believers to do good and act with virtue, so they may receive the mercy of their Lord. As stated in Surah Maryam, ayah 96:

"As for those who believe and do good, the Most Compassionate will certainly bless them with genuine love."

Allah's mercy is vast and is described by the Prophet ﷺ to be greater than a mother's love for her child. In Imam Zarruq's book, *The Loftiest Goal in Elucidating Allah's Most Beautiful Names*, he recommends attaching oneself to this name through fellowship, hope, and behaving with extreme affection due to firm trust in His compassion.

Remember that Allah سُبْحَانَهُ وَتَعَالَى is all-wise and all-knowing. Your forgiveness towards others and their imperfections will be rewarded on the Day of Judgment. Lead with hope and compassion and seek to assist those who are misguided as they are in need.

As a final note, begin every task by calling upon Ar-Rahmaan through the phrase:

**"Bismillah Hir-Rahman Nir-Rahim,"**

which means "In the name of God, The Most Gracious, The Most Merciful." All things are made possible through Allah's blessings, and we, too, require His mercy and grace in all matters.



As-Salam (The Giver of Peace) The Most Perfect, The Source of Peace, The Giver of Blessings.

Allah is As-Salam (in Arabic: **الْأَسْلَامُ**); He is the One who grants peace and security to all His creation. Allah is above and beyond all weaknesses and inflictions. The source of peace and security for mankind. Breaking away from As-Salam brings disturbance and destruction to oneself. It is because He is free of any defect that the one who is with Him experiences tranquility.

### **Reflection:**

We can benefit from knowing As-Salam by working daily to attain peace. This process involves freeing the heart and mind from silly games with no upside, like jealousy, envy, and revenge. As the saying goes, "resentment is like drinking poison and then hoping it will kill your enemies." This is not the way to achieve peace. Be forgiving of yourself and others. Focus your effort to try and become as close to flawless as you can get. Work to minimize all your imperfections. When a person can love himself and love others, he will naturally bring peace to the earth.

The Prophet ﷺ also characterized the believer as a being safe. It was narrated from Abu Hurairah that: The Messenger of Allah ﷺ said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." [3]

Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "As-Salam (peace) is one of the Names of Allah Almighty which Allah has placed in the earth. Therefore give the greeting among yourselves" [4] and "Abu Huraira reported: The Messenger of Allah (may peace and blessing be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum." [5]